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# MOTHERS AND DAUGHTERS

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JESSICA G. COSGRAVE



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BY  
JESSICA G. COSGRAVE



NEW

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TO MY DAUGHTER

WHO IN SPITE OF MANY FAULTS IN  
HER UPBRINGING HAS MAGNIFICENTLY  
JUSTIFIED MY FAITH IN YOUTH



## FOREWORD

My justification for assuming that I may have anything to say that will be of value on this difficult and interesting subject, is that for twenty-five years I have been a foster-mother to hundreds—now in the thousands—of girls in the Finch School, and for more than that time I have been the actual mother of a daughter whom I have watched through school, college, a vocation, and marriage.

Much of what I say in this little book has been learned through my own mistakes; all of it has been verified by personal experience. Some of it may therefore apply, as the directions of amateur gardeners so frequently do, to my own climatic and soil conditions, which I am consciously or unconsciously generalizing. I can hardly imagine, however, that this cross-section of the lives of so many American girls with whom I have come closely in contact is not fairly typical, and therefore may illustrate and perhaps illuminate the problems of mothers and daughters whom I have not known.

I repeat here what I have said many times before: "I have been young and now am old and never have I seen the product of a good mother

and a good school turn out anything but a fine woman." By a good mother I mean far more than upright and loving; by a good school I mean a distinctly idealistic school, which demands hard work of its students and makes them love their work.

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MOTHERS AND DAUGHTERS





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## CHAPTER I

### THE CONFLICT OF THE GENERATIONS

**L**ONG before the New Psychology taught us to analyze the hidden springs of our conduct and opinions, some wise observer had discovered that each generation made the same criticisms of the next one, and that the deep-seated reason was that one was old and one was young. We have only to turn over volumes of memoirs or letters or "Advice to the Young" in any age since the invention of printing, and manuscripts and inscriptions from long before that time, to recognize the capacity of each older generation for being shocked at the dress, manners, disrespect, and general degeneracy of the youth of the day. Probably, in every age as now, there have been three groups among young people as among their elders: a naturally conservative group who keep to the standards of the preceding generation with great credit and advantage to themselves; a large middle body which goes ahead not with undue haste, but promptly, to follow the mode of the moment; and a group which Roosevelt termed the

“lunatic fringe,” with what the new psychology calls the “inferiority complex,” who must attract the attention that they covet, and feel that they do not deserve, by extremes of all sorts—the shortest or longest or tightest dresses, extreme poses in dancing, excesses of slang, brilliant dyes on cheek or lip, and all the other well-known stigmata which form the basis of the shocking but much enjoyed stories at the Country Club and over the teacups.

Perhaps nowadays the middle group is a little smaller than it used to be, as the New Freedom has given a larger number at one extreme the opportunity to do something thoroughly interesting and worth while, and a larger number at the other extreme the opportunity to express itself in its own unbalanced way; but, in general, this classification persists and no possible comparison can be made until one knows what sections one is comparing. Then it is generally found that, allowing for changes in customs, the young people measure up in the criticism of the older generation much as they always have measured. So much it is easy to discover and to admit, and I find this very much the attitude of the many sensible people who have reacted from the after-the-war pessimism and have come to believe that perhaps the younger ones are not so bad after all and may make no more mistakes in managing this rather badly confused world than have their elders—

there is usually some one in the group to add that they would find it a difficult thing to do.

There is, however, a real difference, based upon deeper reasons, between the youth of to-day and those of all the yesterdays. We do not need to be fanatical upholders of the economic interpretation of history to admit that eternal principles may change in their application with an entire change in environment; and that entire change is exactly what has taken place in the last three generations, with greatly accelerated speed in the last one. We are so accustomed to living in a Scientific age that we find it hard to realize that the great-grandparents who uttered the wise saws and instances by which many of us try to order our lives had never glimpsed such an age—and, lest we should grow too self-satisfied, let me prophesy that our great-grandchildren will look back upon our satisfaction in our mechanical and scientific age with equal surprise. The three inventions of telephone, automobile, and moving pictures have made a totally new environment for our growing children, and have caused a real chasm between the generations which can only be bridged by a far deeper and more sympathetic understanding than is usually accorded. The problems arising from these mechanical changes are so serious that I shall devote a whole chapter to their consideration. At this point I wish simply to register the fact as one of the important

reasons for misunderstanding. This then, in its two-fold aspect, the eternal difference in outlook between those who have lived and those who are just entering upon life's stage, and the special difference caused by the sharp change in environment, is the conflict between the generations which has been pretty generally recognized.

There is, however, another conflict which sometimes the most understanding and modern parents do not expect or prepare for, and it has been my lot to meet many mothers who were startled and appalled at its sudden development. This is the conflict that comes when the new personality, struggling to integrate itself, strikes out at random and without apparent reason at the old environment.

The psychiatrists have applied their discoveries in psychology to the problem in a way that seems to me to be rather characteristic; that is, they have given us a great deal of sound analysis to apply to the normal case, but if such a normal case comes under their notice, they tend to confound it with the really abnormal one. Thus when an adolescent girl (and I mean by adolescence the whole long period from thirteen or fourteen to twenty) develops nervousness or bad temper or some marked physical symptom the psychiatrist says at once, "Separate her from her mother." When I remonstrated once, saying that to my mind a sensible mother could create the needed

environment, one said gravely to me, "There are no sensible mothers." As one who comes in contact continually with many wise and far-sighted and understanding mothers that seems to me absurd; it is, however, undoubtedly true that all mothers, the wise and those not so wise, can benefit greatly by realizing the causes, nature, and purpose of the normal conflict of adolescence.

It is true that it hardly seems possible for young children to have too much of even a fairly wise and good mother, but the correlative of this fact, which is one of the great discoveries of the new psychologists (although like most of their discoveries, it is startlingly akin to our old friend Common Sense), is that when the time comes, the soul and mind of the child must be set free and the child allowed to become a self-existing individual. The perfect mother at this point realizes from day to day just the degree of the child's development, when it must still be guided and when left free; when, while giving a strong realization that in its background are sympathetic understanding and love, to allow the child to begin to make decisions and take the responsibility for the outcome. Every mother, the wise and the unwise, admits this theoretically—only unfortunately all except the perfect ones, and they are so few that one seldom really meets them, constantly err as to the point where the guidance should end and the responsibility begin. There

is no automatic signal which tells us, "Now is the time when your daughter is no longer a child in this, and in this"; we must discover it for ourselves, and with the familiarity of daily association it is so hard to know that overnight these changes take place.

The imperfect mother may make her mistakes in one of two ways, or sometimes it depends upon the daughter and she may respond in two ways. One is the more uncomfortable but the less dangerous. A loving, obedient, devoted daughter becomes restless, unsympathetic, even openly rebellious. Frequently the mother is puzzled and heart-broken, and she is sure that it is not her fault because she is just as she always has been. This, of course, is exactly the trouble. Daughter is not exactly as she has been, she is *growing up*, mentally and as an individual, and you are giving her the loving care suitable to the little girl she feels she has ceased to be. It is the strong nature that rebels, not the weak one, although of course the weak one will grow more disobedient and impertinent at this time if she has been spoiled all her life. It is the *change* that forms the danger signal, and any mother who has brought up her child properly until this takes place may know instantly that it is not the "times" that are at fault, nor the school, nor her daughter's companions or reading, but in all probability herself; she is not freeing the mind and soul of her daugh-



ter fast enough, and the new personality is tugging at the leash.

When this conflict does not occur in the well-brought-up child, conditions are far happier for a while, but much more dangerous. The world is far too full of grown-ups, especially women, who have never learned to stand on their own feet, to do their own thinking and be themselves. This does not mean that they have to be eccentric or peculiar, but it does mean that they should not be echoes or rubber stamps or afraid to deal with life. Naturally a mother's judgment is better than her daughter's, and naturally unless she thinks about it very carefully she will use that judgment constantly to spare her daughter mistakes. But under these protective circumstances how can the daughter's judgment ever develop?

I know a mother who purposely brought up her little girl with no knowledge of or interest in money. Her clothes, her food, her surroundings and simple pleasures came to her naturally and no sense of money value could have developed, especially as she never heard any talk of money among the older people with whom she came in contact. This brought about exactly what the mother wished, since the family happened to live in an environment where money was rather too prominent, and to this day the girl never uses money valuations of people or things. When the daughter was fifteen, however, the mother real-

ized that the early impression had been indelibly made, and the time had come for her to learn the practical use of money. She was therefore given a moderate but inclusive allowance, which, quite naturally, she spent very badly. She was not extravagant, but since money meant nothing to her she took little care of or interest in it. Time and again the mother could have intervened and have saved mistakes, but she was wise enough not to do so and at the end of two years the lesson was learned through experience, the best of all teachers, and the mother justified. It is far easier for most mothers to make the sacrifices demanded by the constant need of little children than to make this great renunciation—to let their children be themselves and act for themselves, realizing that if the early training has been right they cannot go far wrong, and that only by feeling the consequences of our own acts do most of us learn anything at all.

It is so hard for a mother to know herself and to know just how far she is failing or succeeding at this critical time that she is very prone—especially if actual visible conflict develops—to avoid the whole problem by sending her daughter to another environment, usually to boarding school. There may be occasions where this is necessary, but in my judgment it is only a postponement of the problem, which will have to be met fully and frankly at some time or the whole upbringing

admitted a failure. The recognition that there is a problem is the first step; after this most mothers who have real love and unselfishness in their hearts can solve it in their individual case. Then when it is thoroughly solved, by all means give the girl the inestimable benefit of standing on her own feet in a group which will value her for exactly what she is now, not her parents' standing or her own childish record, but the individuality that she has worked out in and for herself. This is usually about at college age, and to my mind a girl is very fortunate and has the best possible start in life if she has been with a wise mother—being gradually set free—up to about that time.

No one who has really thought about freedom will mistake my use of the word. Complete freedom of action will never be possible to any of us so long as we live in a community. Certainly not to a young boy or girl living at home, supported by parents during the years of training. A really well-brought-up child will wish to *do* comparatively few wrong things. It is not out of harmony with the theory of training just set forth that there should be restraint in these few. If the result would not be serious, as in the case of unwise expenditure of money, let the lesson come from experience by all means, but we do not have to put our children through all the hazards of life to teach them all its dangers.

When confidence has been established between parents and children, a positive "No" is more and more seldom given but more and more easily received and is far less dangerous than too much guidance and advice.

Perhaps the most difficult thing of all for mothers who are young and vital and who feel like sisters to their daughters, is to learn that this is not altogether a wholesome relationship. The generations are distinct and are meant to be distinct, and there comes a time, usually just when the daughter is becoming most companionable and the mother feels most sisterly, when the daughter does not need a sister but a mother; a mother with "hands off" to be sure, but one who has lived through all that the daughter feels stretching out before her, vaguely disturbing and unknown, yet calling for fulfillment. This is the time when the mother must make the really great sacrifice. She must consent to seem old to the daughter who feels so old herself, yet is separated from her by so few actual years, in order that she may be to her just what she needs at this time. Then, as throughout all life, having once admitted that we are not as young as our children something happens to our hearts and souls that gives us new springs of life and joy and beauty, and we may grow young again to their delight as well as ours.

Conflicts mean growth—the Hegelian logic of

the thesis, antithesis and synthesis applies quite marvelously here. The thesis is the glory of young motherhood, the antithesis is the conflict of adolescence, the synthesis is its happy solution in the evolution of the new individual.

## CHAPTER II

### "SPEEDING UP"

WE are so accustomed to this "Age of Progress" that it is hard for us to realize that, so far as we know of History, it belongs to us alone. All preceding civilizations passed through the successive stages of savagery, barbarism and civilization, and in its later or modern era reached a very high point of luxurious living and social sophistication. This fact, which shows very clearly in the literature of these periods, tends to give the reader the impression that the great ages of Egypt or Greece or Rome were much like our own. Nothing could be farther from the truth. They were, to be sure, much like each other, and much like our own European 18th century, but in all the details of our daily lives there is more difference between our lives and that of our own great-grandmothers than there was between their lives and that of women of the same station in life in any oriental monarchy at a similar stage of development. The most startling change is of course in means of communication and transportation, but it applies equally to the process of manufacture of every article that we wear or use. We can hardly look around a

room in any building—unless it is purposely furnished with “antiques”—and see an object which has been produced as it would have been produced 200 years ago. This mechanical revolution is the result of the application of the inductive system of reasoning—instead of the deductive—to Nature. That is, observing and collecting and seeing what really happens instead of spinning it out of one’s consciousness. Since all progress moves in spirals we shall doubtless, having gone through this inductive period, come again to that of intuition and deduction, but the particular mechanical age in which we live, which has now reached the breaking up of the atom and the discovery of rays beyond rays of unknown power, is the triumph of the inductive system.

In history, and still more in biology, the less than two hundred years in which this has come about is but the pulse of a moment. It is therefore hardly likely that our minds and inner natures have adapted themselves to this change as completely as we like to imagine, and perhaps one of the things that we understand least is its influence upon children.

Every mother knows that no young child—and all of our adolescents, until they are well over twenty, and sometimes much later, are really children—can crowd too many sensations into a day without paying for it. At the end of a Christmas day or birthday, a child who has been show-



ered with presents, eaten unaccustomed food, seen many unfamiliar people and perhaps has been entertained by a deafening or dazzling spectacle, is not happy and thankful, but cross and fretful—perhaps almost hysterical. No young and sensitive brain can endure without harm so many impressions within a limited time. Our older children are suffering, though not with such serious and immediate results, from the same intensive pressure. Young people have always been gregarious and have always wanted to have “good times” together, but “parties” in the past meant rather elaborate preparations and such a length of time in getting from place to place that they necessarily were well spaced. Nowadays the telephone summons the guests and the motor-car brings them, all within the hour, from a radius of thirty miles, and the entertainment may be a moving picture or a series of moving pictures which take these young impressionable brains all over the world and all up and down the gamut of human emotions. This has all been in an afternoon and then comes the inevitable “What shall we do this evening?” No wonder our young people are criticized for restlessness and that the speed mania gets into their very blood.

A group of people of my acquaintance had an amusing experience which illustrates this restlessness. They were artists and writers and had established a summer colony in the New England

hills. Most of them had boys and girls in their families, so at considerable sacrifice, since they were not rich, they built a Country Club so that the young people might have somewhere to dance—on ordinary nights with a victrola while on Saturday night a good small orchestra was imported. To their dismay when the first Saturday night came the parents found themselves on the dancing floor with a group of totally strange boys and girls. Their own children had gone off in motors to Country Clubs thirty and forty miles away, exactly like this one, with the same floor and same music, while boys and girls from towns thirty miles away had taken possession of theirs! This story has a good ending, for these were thoughtful and forceful parents, who did not believe in allowing their sons and daughters to take the unnecessary risks of various kinds of these late motor rides, so they stood by each other and stopped it completely.

I should like to anticipate a little the advice I am going to give later and the reaction of so many parents—particularly mothers—to it. I am sure that we shall have to simplify the lives of our children deliberately. Our great-grandparents, perhaps, under their Puritan traditions, were far too drastic in denying their children all pleasures. In our reaction from this many of us rather thoughtlessly say that we want our children to have all of the innocent joys that we can

crowd into their lives, forgetting that with the tremendous speeding up of the times so many impressions can be made in a day that the total result is certainly dangerous, no matter how "innocent" each one may be.

As each mother realizes this in the case of her own children, she is faced with a problem the magnitude of which I do not mean to underestimate—that of going contrary to what seems like an irresistible current. How can a mother make her daughters or sons different from all the rest and refuse to let them do what "everybody does"? I have two answers to this question. One is that a very large part of the fear is a shadow and can be dissipated by a wave of the hand and a little courage. Literally hundreds of mothers have said this to me: "I do not believe in it (moving pictures on school days, driving about unchaperoned, or whatever the matter under discussion may be) but my daughter says every other girl is allowed to do it." Sometimes I have played a little game and summoned one mother after another until each member of the group has told me the same thing. Then I show them that they have allowed their children to fool them completely and that this strong public opinion which they were afraid to face was simply that of each other and they were all agreed! Naturally a child will play half-unconsciously one mother against another if she is allowed to do so, but it is so ob-

vious to any even fairly devoted and watchful mother that a swift round of enjoyment is bad for any growing young thing that it is hardly flattering for each to be sure that all the rest have never felt about it as she does. A little strength of mind and concerted action, like that of the group in the Country Club, and the thing is done before one knows it and the children themselves are much happier.

Still some mothers may say, “But you don’t know the conditions in my particular group. We cannot get concerted action. I have tried and failed, and I cannot make my children unhappy by singling them out and making them different from all their friends.” In such a case I should make my second answer; I should say that since what is at stake is the whole direction of young lives, if it is necessary root up your whole manner of living and go and live somewhere where these problems do not arise. You have no right to bring children into the world and not give them the very best opportunities for development—and the spiritual opportunities are far more important than the material—that you can possibly provide for them.

I have in mind now two young mothers whom I met on a recent trip among my old girls. They were of equal wealth and position and each had four children. One had realized that city conditions would make it almost impossible for her

to give her children the simple bringing up that she desired for them, and had moved to the real country where the children went to the public school. This young mother took the keenest interest in the kind of school it was and supplemented the salary of the teachers so that they might have the best and contributed much of the equipment. She and her husband were normal young people and probably would have had a rushing social life themselves if they had remained in the city, but the enforced leisure of the country gave them an opportunity to discuss the problems connected with the children as they arose and to plan for them carefully and thoughtfully. The other mother said positively, when I urged my doctrine of simplification, that it could not be done, that she had decided to float with the tide, although she thought most of what children were asked and expected to do was ridiculous. She instanced the case of her little boy of eight who had been invited to a dinner party of forty, where he had been handed an envelope by the butler on his arrival containing the name of the little girl he was to "take in," and whose comment upon the food was that he had "soup with lemon in it; I couldn't eat it nor most of the other stuff"; and this, when up to fifteen at least a clean frock and a saucer of ice-cream should make a wonderful party, and does with unspoiled children!

Here then is the situation which every mother

must face and work out its solution in accordance with her own circumstances: The material and mechanical environment with which we are surrounded has speeded up our whole lives until, unless we deliberately counteract this influence, our children will lose their poise, become restless and difficult to lead along the paths of effort and high endeavor which are still the price of all worth-while accomplishment. We cannot banish telephones and motors from our lives, but we must realize that they change our lives completely, and do the hard thinking that is necessary to arrange a life that will counteract them. As for moving pictures and the radio, they too cannot be abolished, but I do not believe that they need to become daily necessities. My own strong advice would be that very little children should never be taken to moving pictures. That children from eight to twelve should go once or twice a year to see such things as Robin Hood and the Thief of Bagdad, which will then stand out forever in their memories and not become a part of the hodge-podge and jumble in their minds with hundreds of other inferior pictures. After twelve they may well go sometimes on Saturdays or vacations to well-chosen pictures. It seems strange to me, though I am an optimist by nature and not given to “viewing with alarm,” that the world is not more excited about the wondrous surface-sophistication of the coming generation. The



things that they do not *know*, but know a little about, must be innumerable. The average city child to-day is far more familiar with camels silhouetted against a desert sky than with cows in a pasture. There is nothing dangerous about this, of course, and the fact that strange places have become familiar, while it may take the edge from the pleasure of travel in later years, is undoubtedly on the whole good. What is really serious, however, is that half-grown youths should have witnessed thousands of domestic quarrels, should have seen innumerable murders and tortures, and have entered almost bodily into every sort of social episode and setting that can be imagined by the fertile brain of the scenario writer. This is what constitutes the surface sophistication, and it will certainly change the nature of the minds of the generations to come, although I am not ready to say that I know it will be for the worse, so wonderful is nature—including human nature—in its power of adaptation.

In addition to keeping the life of children as quiet and as stationary as possible, in order to counteract the influence of the telephone and automobile, and to limiting very greatly the attendance at moving pictures, parties of all sorts should be carefully considered. Most children love parties and of course they should have them; but unless they have been spoiled, when as a rule they do not enjoy anything, they like them sim-



ple, and they like to provide their own entertainment. One always remembers the story of the poor little rich boy whose father and uncles sat up half the night before Christmas establishing a wonderful automatic railway system in the nursery, which whistled, turned signal lights on and off, and pursued a devious course under tunnels, up and down grades and back and forth in a maze. The oldsters had had a wonderful time getting it ready, because they had worked and achieved results, but with a total lack of knowledge of child psychology they were amazed when their gift was received with howls of disappointment and grief. When they asked the small boy what was the matter he very naturally replied that there was "nothing for him to do-o-o," and this is the normal attitude of children toward mechanical entertainment. Unfortunately the human animal is eminently spoilable and I do not claim that the time will never come when the child demands passive entertainment, but the normal attitude is that of wanting to do it oneself. Clothes also should of course be simple so that the child is not conscious of them. Fortunately American children's clothes are so very nearly perfect that that needs very little emphasis.

The physical care that mothers give their young children nowadays is also well-nigh perfect, and is very remarkable when one realizes that the

whole modern doctrine of hygiene and food values is hardly forty years old. That the new knowledge is better than the rule of thumb of our grandparents is seemingly proved by the decline of the infant death rate. We therefore have proof that a new knowledge and technique can be spread through an intelligent nation and change its methods of action with incredible rapidity.

It seems to me that there are many reasons for believing that we are to have just such a swift-moving educational campaign for this simplification of life. Let us take our mechanical wonders and be thankful for them, but let us not allow real values to be obscured by them, and our lives to become so crowded that real living is impossible. And, of course, we must begin with the children. Do not let them drift into restless, vapid existence. Fill their lives full of real things and protect them from meaningless interruptions so that they develop naturally and beautifully into whatever their inner selves were meant to express. How many of us have an inner self, striving for utterance, which has never been heard above the strident noises of mechanical civilization which should be made to serve man and not to enslave him. It may be too late for us to develop that inner self to its fullest extent, but it is not too late for the children. Free them and give them their chance!

## CHAPTER III

### FIRST IMPRESSIONS

**I**N nothing has the new psychology been of more practical use than in pointing out the extraordinary depth and importance of the impressions made upon children in their first few years. Common sense, again, always recognized that strong early impressions made a lasting imprint, but it is only through the later researches that it has been discovered that impressions which seemed to have faded or disappeared might be unconsciously still producing the most profound effect.

Apparently every sensation that falls upon the plastic mind of the child under six years of age remains there in its effect, permanently, for good or for evil. Children of six years are personalities with clearly developed individual characteristics and temperaments, and most psychologists believe that this personality is not nearly so much a product of heredity as of environment.

Wounds inflicted upon the psyche of a child may seem to heal, but later peculiarities or defects may often be traced to these lesions while a finely balanced poised character in later life derives almost certainly from a normal, happy,

firmly but kindly controlled childhood. This discovery greatly increases both the responsibilities and opportunities of early child-training. Some women are undoubtedly born mothers, and, fine characters themselves, they seem to know by instinct just how to train the young human beings intrusted to their care. The average young mother, however, is just a girl herself, with still a girl's keen interest in her own life and its adjustment, and it is hardly remarkable that many of them allow problems to develop in childhood which grow with the years until the result is another warped and stunted personality. Nowadays they study the books of the leading children's physicians and give them almost perfect physical care—surely the time has come for them to study the child's whole nature and give the same nurture to the growing souls.

As indicated in the last chapter, this may mean real sacrifice. During the years while little children are growing up in a home, the home should be planned and ordered largely for their welfare. Large airy nurseries and playgrounds they already have to the full extent of the financial resources of the parents. What I am insisting upon is the same well-aired, wholesome atmosphere in which their souls may develop. This is a somewhat technical subject and naturally the whole doctrine of modern child-training (which is still as ancient as are all truths) cannot pos-

sibly be set down within the limits of this chapter, even if the writer were qualified to do so. There are, however, certain simple definite rules which every young mother should realize are so important in the future character and personality of her children that she cannot afford not to know and understand them thoroughly and then *carry them out* consistently.

The first of these is, "Give directions simply and clearly and without the slightest deviation. Let your No be No and your Yea be Yea." Older people can perhaps adapt themselves to a vacillating nature and learn to strike some sort of an average as to what to expect, but children are completely confused and confounded by finding what should be the most solid rock of their environment—the mother—only shifting sand. With the will-to-live pressing hard all the time, taking the form of selfishness and willfulness unless sublimated, any child will soon find that this shiftiness may be turned to his own advantage, and will work with incredible persistence to turn the No into Yes when it suits his pleasure. Possibly this can never be completely avoided in some children, who will try to change even inanimate objects, which certainly have never shown vacillation; but with most children to the full extent, and with all children to a great extent, whining and teasing can be prevented simply by never letting it enter the child's mind that

there could be any change after a decision is once given. Of course when a child is older—eight or nine years perhaps and can understand reasoning, a change of mind can be announced with the reasons for the change, but with a little child it is better, I believe, to stick to a wrong decision if it is not a really serious matter than to change to a better one.

The second rule in importance is, "Be calm and serene always." This, I admit, is a counsel of perfection, and while every one will admit its importance, very few will be able to carry it out to the letter. It is, however, not only important but fundamental that a child should grow up in a serene atmosphere. A grown-up again may be able to adapt himself to confusion and excitement, and the time must come when the adaptation takes place, but a child feels that the foundation of its world is rocking when the parents are troubled or disturbed, and while children are extraordinarily quick at seeming to recover their equilibrium and apparently to the superficial observer no permanent harm has been done, scars are frequently—perhaps always—left which show in various unexpected ways in later years.

Equally important is the necessity of teaching truth, not by precept, which counts for comparatively little in early child-training, but by example. For a child to see a mother or nurse practice a deceit of even the simplest kind, is to have a



whole set of concepts utterly overthrown. Words express facts; actions agree with words; this is what you have been teaching carefully. Suddenly the child sees an act which is contrary to the expressed word and inconsistent with other acts. His mind does not register, as a grown person's does: that is a deceitful act or deceitful person; but the mind assimilates the dangerous generalization: words need not express facts, people can deceive to their own advantage. How can any amount of precept and admonition break down and overcome the effect of the knowledge that his admired and beloved mother does not think it necessary to make words and acts agree?

I myself feel very strongly on the point that the very earliest years are the time to teach—by a negative method—the right place in life of money values. Some parents and some teachers think that actual money values should be taught as early as possible; that little children should be taught to handle and count money and make actual purchases, and that a good deal of arithmetic and actual sense of prices can be secured in this way. In a commercial nation like ours this seems to me quite unnecessary and unwise. Later on in school life this must come, but in the pre-school days, when so much more that is valuable can make an indelible impression, it seems to me that the most important thing to inculcate is that the



really valuable things in life have no money value. That one is rich when one has health, love, and ability to do things, and that the little counters called money which we have to use for commerce really have nothing to do with the essentials of life. A little later when the money-values do come in they can still be kept in their right proportions by the recognition in the table talk and elsewhere, and between the grown-ups as well as directly addressed to the children, that other values count more. That the acquisition of a Rembrandt drawing is more to be envied than that of a Rolls-Royce, that the joy of hearing a Beethoven symphony is at least equal to that of seeing a football game, and that people's importance in the community, in the opinion of this family, at least, is measured by their actual character far more than their wealth.

If these things are just sanely taken for granted—not emphasized in a way that indicates that it is an unusual point of view—it gives inevitably a sense of standards and values which those of us who work with young people find the most joyous discovery possible. Such young people have beautiful souls, and love beautiful things, and grow into beautiful men and women.

Surely there should be more than one child in the nursery. It is almost impossibly difficult to teach a child naturally the rights of others and his own relation to them unless they come to him

from the give-and-take of other children. Four children, not too far apart to be children together, make an ideal family. If this number of children is to feel surrounded not only by mother-love and thought for their physical care but by an understanding of individual problems and real study of their solutions, this will take virtually all of a mother's time.

This is a hard saying in these days when women rightfully claim a share in the work of the world and some of the very finest and most devoted mothers have already made places for themselves in business or professional life. Cannot the two be reconciled and cannot one be a real mother to several children and yet carry on her career? Geniuses in motherhood possibly can do this—or at least give as much as the average woman does who devotes all her time to it. Genius in Art belongs to the world and if the children do not get quite all that they might in the home-life, they have the heritage and memory of the genius to make up for it, but the great majority of mothers, I am quite convinced, cannot do both. I have come in contact with very many children and it is amazing how quickly they show when they are starved for mother-love or mother-care: no matter how perfect the governess or nurse the child shows the unfilled place in his life at once, whether it is a temporary lack, caused by absence or illness, or a permanent one caused

by absorption in some other great interest or loss by death.

This is one of the ways in which a woman's life is much more difficult than a man's. A man suffers no interruption in his career from marriage—unless it is a very unfortunate marriage indeed. A happy marriage with fatherhood simply completes his life, and centers him more absolutely in whatever his life work may be. I shall have more to say about a woman's relation to her vocation later on—but here I can only register the fact that this is one of the profound mysteries of life. Women, like men, need to work and to love, but woman, unlike man, in order to fulfill her love must interrupt her work and change its nature entirely. This is one of the illustrations of the truth of the saying, "He that loseth his life shall save it."

## CHAPTER IV

### THE VALUE OF SACRIFICE

ONE of the finest young mothers that I know, who, with the aid of her devoted husband, is bringing up a large family exceedingly well, gave me an insight into what many people recognize is a real problem. She said: "I feel that our children are getting almost everything in their lives that I did and in some ways a good deal more, except in one thing, and that is a training in the ideal of service and self-sacrifice." She went on to say that while her children were reasonably unselfish the cult of sacrifice which had been so large a part of her own religious training seemed alien to the thought of the day, and yet she feared for a generation which grew up without it.

I was especially interested to talk with her about this because it is a subject to which I have given a good deal of thought. Like so many of the teachings of our—or my—Puritan forefathers, the particular form in which we were taught self-sacrifice certainly needed restating. As I remember my own early teaching no distinction was made between the sacrifice that gave to others without taking away self-respect or re-

sponsibility from the recipient and that which did both of these things. The result of this in our own family was distinctly disconcerting. My sister and I were only a year and a half apart. Some years after my birth came a little brother whom we adored. Trained by an ideally unselfish mother, we believed quite simply that anything we did not want to do was necessarily and ipso facto right. We therefore gave way to the imperious demands of our small brother until we had him thoroughly spoiled, and it was not until my mother realized what was happening and took the matter in hand that the mischief was undone, and so strong are early impressions that I am not sure that it was ever wholly undone. This is the kind of sacrifice which the modern young people have emphatically decided is not worth while or valuable, and there is no doubt that they are right. In making this point, however, as is so often the case, they have carried it to an extreme and sometimes seem to argue—though I believe not nearly so often to act—as though they thought there were no possible conditions where it is worth while to give up a positive advantage for one's self for what they insist is always a problematical advantage to others. Even if this could be proved theoretically—and I do not for a moment believe that it can—it would still be necessary for our own sakes to keep up the habit of sacrifice; but of

course there are numerous instances, and children can be taught to distinguish them, when good is both given and received by a self-sacrificing gift or act. Children should be taught to give not only from their surplus, and certainly not only the things which they no longer want; if these are given away as it is frequently wise to give them, they should be taught that this is not a gift at all, but merely a passing on of a superfluity, which should always be done with care and judgment but never with self-congratulation. The Christmas breakfast in "Little Women," while the story is told perhaps with a little more sentiment than suits the modern taste, even among children, still remains a classic example of the way children should be taught to give.

The great reason, it seems to me, that children must know the warm glow of satisfaction that proves to them the actual truth of the saying that it is more blessed to give than to receive, and that the giving should be not only to family and close friends but to causes, or to groups or individuals who quite clearly have need of it—is because it is so easy in this rushing impersonal life to lose completely the sense of responsibility and to forget that one has any obligation that requires one to make oneself uncomfortable or deprive oneself of anything for the good of another—and with this left out of life, how easy it is for the soul as well as the heart to wither and die and mere



material comfort and ease to seem the end and aim of life. Childhood impressions are so lasting that the teaching that really becomes a part of the habit of the mind forms the whole set of the character, and I do not believe that a child who grows up in an atmosphere of wise and considered benevolence, where all of the members of the family deprive themselves naturally of pleasures in order that they may give more to others, can possibly grow into a cold, selfish man or woman.

Closely allied with the value of sacrifice is the value of disappointment. The great opportunity in the training of children is to prepare them for the actual experiences of later life—not to shelter them so completely and make them so continually happy that when they must go forth to meet life they look back longingly to the protection of childhood, but go out valiantly, ready to deal courageously with whatever may come. The greatest misfortune that can happen to any one is to face life without courage; to be overwhelmed and crushed or deeply hurt if life does not mold itself to one's wishes. But how can one expect anything else if the child has been so sheltered from disappointments that the young man or woman literally cannot meet them?

Right here is the whole secret of "spoiling." No parents deliberately admit that they believe in spoiling or intend to spoil their children. In



fact nothing is more pathetically amusing than to hear the mother of the most spoiled child of your acquaintance enlarge upon her ideals for that child and her aversion to overindulgence. No one means to *overindulge*, but the difficulty is to decide, from the depths of a loving heart, what is merely innocent pleasure and what is that just too much, which, as the Greeks knew better than any of their successors, spoiled all beauty, harmony and proportion. A very good rule is not to spare a child the natural disappointments that come his way. A loving mother is always eager to "make up" to her child for anything that goes wrong. This, I am convinced, is a great mistake, for in a sheltered happy childhood the misfortunes and disappointments are few enough and should be eagerly welcomed as natural opportunities for wholesome discipline.

Just as the mother's tone will determine, when the child hurts himself slightly physically, whether he will pity himself and cry, or rejoice in his own courage in treating it as nothing, so will the attitude of the mother determine the reaction to disappointment. Too much sympathy—or any at all in most cases—is fatal. The opposite attitude, "Well, this is the kind of thing that comes to all of us; it isn't pleasant but we can stand it," brings to children the calm sense that this is the way of life, and they meet it as naturally as they meet all phenomena—it is all

new and strange, but children are marvelously adaptable and do easily what is expected of them. If, therefore, you dread to break the news of a disappointment and behave as though you thought it was a calamity, and the world owed the child some compensation, you may be sure that the child will take the same attitude. On the other hand, if you take it all in the day's stride as a necessary and inevitable part of life, the child will take it in that way also.

These are the two sides of sacrifice—the willingness to do for others even at the cost of one's own comfort, and the ability to “endure hardness” without complaint or self-pity. We look for these virtues in the grown man or woman, whom we wish to admire, but how can we really expect them to develop unless they are a part of the definite training of childhood? Look around upon the older people that we know and separate those that have the real affection for others that shows itself in actions, and those that care only for themselves, or so tiny a circle that it counts as self. Not all of the latter seem to be unhappy, although the majority undoubtedly are so. Some seem to sink into a vegetative condition, where they seem fairly pleased with themselves and life, but imagine the size and development of the soul that must go on, after the material comforts are left behind! Those whom we all admire have big generous hearts with interests that flow out over

all kinds and conditions of people and things, and do for others so naturally that we never think of connecting the word sacrifice with them. That word belongs to the early stages of development when it really hurt to give—but the well-blessed child hardly passes through this stage at all if surrounded by an atmosphere of joyous and wise giving—both of love and of material things and most of all of sympathy, all during the nursery days.

This idea of sacrifice is at the heart of our Christian training. It is a hard saying to us of modern times that others can benefit by vicarious sufferings, but it is profoundly true. The world lives by the blood of its martyrs and we must be willing to lose our lives in helping humanity before we can possibly save them. It is the supreme test of our worthiness to live or to die: How can we expect this of our children when they are grown unless we deliberately and thoughtfully make it a part of their training while we have them in our care?

## CHAPTER V

### THE POWER OF ADJUSTMENT

THE test of the value of a human being on this earthly plane is the capacity for adaptation—not slavish, weak adaptation, but conscious self-directed coöperation with one's environment. This has been taught by bitter necessity and much suffering to mankind through many generations. A child beginning with the consciousness of self only must pass rapidly through all these stages before it becomes a fully developed individual.

William James, who as a genius apprehended many of the modern discoveries of psychological research, so that while he has been supplemented he has in no sense been superseded, divides the "me" or objective self into three planes—not distinct of course, and passing by imperceptible stages into each other, but useful for classification,—the material, the social and the spiritual. In this chapter we wish to consider the development of the purely material self into the social, leaving the spiritual for a later chapter.

Nature implants in each of us the "will-to-live" without which no living being would survive the vicissitudes of the first few days of life.

This will-to-live means not only the desire to prolong life itself, but the desire to make it as full and rich and complete as possible. Hence the inevitable grasping selfishness of the baby, which will persist into later life unless it is sublimated into the next higher form.

Nearly every one has been present at some time at an argument as to whether "every one is selfish in all his acts." Like most arguments, this one falls to the ground when the terms used are clearly defined and agreed upon. If selfish means "toward self" and the self is divided into material, social and spiritual, all acts are directed toward the gratification and enlargement of one of these selves and in that sense are self-ish. An act directed toward the gratification of the social or spiritual self may be to the highest degree unselfish on the material plane, and of course loses all its bad connotation in passing from one plane to another. In other words a selfish act on the spiritual plane is an unselfish act in the usual sense of the term and altogether good. Children in the nursery can be taught even the higher sublimation, but the training begins on the social plane. Each child wants every desirable thing for itself, and it also wants—in fact after the first few months can hardly live without—the approbation of its elders and especially, if given an opportunity to know them, the happy companionship of other children. Children who

really want each other's things can teach each other the lesson—that they must lose to gain—much more naturally and successfully than older people who must pretend to want to win games and to desire special dainties in order to prevent selfishness. Here, of course, is the great value of several children in the nursery at once, and the tragedy of the only child, and a wise mother will provide the companionship from outside the family if it does not exist within it.

A child who has learned that other children will not play with him happily and agreeably if he snatches and monopolizes has taken the first step in social adjustment. This lesson, thoroughly learned in the first four or five years, hardly needs to be repeated in day-school and the playground. Very often, however, a child will have learned to share with other children under these obvious conditions, where a refusal brings immediate punishment in reprisal or ostracism and still, especially if the family is small, retain a genuine material selfishness or lack of adaptation in matters which are not so obvious. This will adjust itself naturally if the fundamental home training is of the broad generous type discussed in a previous chapter—but if the training is only of the average type, it will show plainly when the girl or boy goes away from home, on visits, or to camp, school or college. Here the necessity for adaptation to a new daily routine, new de-



mands, liberties and restraints will bring out all of the weak points and show the character as it really is—not the veneer that custom may have put upon it. When under these conditions the boy or girl does not get on well, or is unhappy, almost as much care and patience are necessary as in the original nursery training.

The first lesson is that the environment is usually fairly well fixed, and it is the individual that must do the adapting—not by weakly conforming to conditions which are wrong in themselves, but by avoiding the causes of friction and admitting that one is neither perfect oneself nor can one expect perfection in others or in surroundings; there will usually be an irreducible minimum of discomfort in any situation which must be philosophically endured and it is the part of wisdom and the path to happiness, having done one's best to make things harmonious, to ignore the rest.

For example, a teacher of settled habit and position may have mannerisms or even a personality that is distasteful. Clashes come about not by any desire to do wrong on the part of the pupil but by sheer dissimilarity of approach. The mother's letters, or wise advice if the girl is still at home, can almost always bring adjustment in this situation. The teacher is presumably there to stay and has qualities that balance the imperfections or she would not be retained in a good school. Let the pupil see the good that must be



there and minimize the faults—let her also, since as the younger and transient one it is her part to do the adapting, carefully examine herself and make up her mind to avoid her part of the misunderstanding.

Or perhaps the whole routine of school or college life, so different from the home surroundings, is distasteful to her. Unless a genuine mistake has been made and the environment is surely the wrong one from the point of view of character-building, no thought of a change or an admission of failure should enter the mother's mind and then it will probably not enter that of the daughter.

Homesickness is very likely to occur to any one who is sensitive to the rhythms of life. The old rhythm is gone and the new not established—sometimes in the inevitable confusion of a new school-year it seems as though there were no rhythm. This may cause an aching longing for the familiar scenes and routines that is as definite a disease as measles. It often comes to the girl who has most looked forward to school life and who would never think of giving in and admitting defeat. Understanding but not pity she should get from a wise mother. This will pass like any indisposition; the girl should throw herself into her work, into interests outside herself, if possible, be helpful to some one who needs her, and think just as little as possible about herself. Ac-

cept the ache as she would a toothache—something that is unpleasant but not dangerous and must be endured until it passes away as it surely will as soon as she begins to perceive the rhythm of the new life. The strong assurance that she can adapt herself and is expected to do so is half the battle. When the home influences were wise I have never known a case, even of the most sensitive and home-loving girl, where the recovery was not complete and permanent.

When the girl is a visitor the conditions of adaptation are somewhat different. If she is unhappy she can usually shorten her stay, so the lack of adaptation is more usually apparent to the hostess than to the guest. Some of the thoughtless, inconsiderate acts of young people while visiting that have come under my immediate notice are almost impossible to believe. I am inclined to think that most young people make very difficult guests unless they have been definitely taught the rules of the game, or unless they come from the perfect home where consideration and kindness, the roots of all good manners, are so deeply engrained in their inmost natures that a new environment merely means a new occasion for their application.

The first rule for the visitor is that the home is for the family and not for the guest; and that the family habits must be ascertained and carefully followed. A girl who insists upon coming

down to breakfast when all the women members of the household have trays is just as objectionable a guest as the one who expects a tray when the custom is a family breakfast. Whether prompt or dilatory at home the visitor simply must be prompt at meals, for appointments and at all times, or forfeit the title of welcome guest. She must be scrupulously careful in the use of her own room and anything else intrusted to her care. She must consult her hostess as to any engagement not planned by her, and should in most cases avoid any such plans; she should come provided with everything she needs and if not, go without, never borrow, and she should take all of her belongings with her when she goes, and not have to have them packed up and sent after her, which is one of the most troublesome things that any one ever has to do.

It ought not to be necessary to add that she should not embarrass her hostess by extreme dress or actions, as the careful mother will have provided against that by early training. All of the other errors, however, have been many times committed by really well-brought-up girls, who in the excitement of "good times" are simply thoughtless and must be reminded often of what they already well know.

So far we have followed the girl through her adaptation to home, school, and their extensions in boarding school or the homes of friends.

Next in her life comes the adaptation to the Mate, potential or actual. I shall have more to say about the many qualities necessary for worthy love. Here I wish to speak only of that of adaptation. Almost every girl knows theoretically that married happiness is the result of give and take. That neither can selfishly hold to an individual way of thinking and acting, but that each must give way to a certain extent. Yet many girls in their relations with others with whom they are thrown expect all the adaptation to be on the other side, and are surprised when they lose good friends or fail to make strong new friendships. Intense interest in oneself is natural and merely an evidence of the universal instinct of self-preservation—but it must be tempered by interest in others, and this interest and sympathy must become an habitual part of oneself or it cannot suddenly develop to become the foundation of married happiness. An experienced observer can tell almost at once whether a girl has developed to a point where adaptation to another's personality is sufficiently possible to make a foundation for happiness in marriage. No wonder there are so many unhappy marriages when so many boys and girls never learn this in their home-training and fail to teach it to themselves, as they so often pathetically try to do in the Great Awakening that comes with love.

The third adaptation is to the wider range of

Society, when as adults they take their place in the work of the world. Perfect adaptation here is not only a matter of character, the foundations of which are laid long before they go to any school, but of education and intellectual training and here the school can help and bear much of the responsibility. Freedom from prejudice with strong principles and convictions is the ideal toward which education should aim. A wise tolerance of others, but a stern, almost uncompromising, standard for oneself makes a character which knows how to bring into use the best in others whether like or unlike oneself. Sympathy and kindness are so all-important that it is difficult to state another need of adaptation without being misunderstood, but there is no greater need for the woman who is to be helpful to all of those with whom she comes in contact than the power to protect herself from unnecessary and useless suffering. Many a woman excuses herself from knowing or caring about the sufferings of others, unless thrust upon her by propinquity, because she has allowed herself to remain so sensitive that she cannot endure the thought of it.

A wise, understanding, tolerant woman of high personal standards, who does not shrink from life, and takes her part in trying to solve its problems and heal its wounds, is a finely adapted, adjusted personality and is fulfilling the requirements that life makes of us all.

## CHAPTER VI

### HONOR AND RESPONSIBILITY

**I**N judging girls either individually or as citizens—that is, as to their functioning in home, school and the larger world, it is difficult to tell whether we instinctively put unselfishness and consideration or honor and responsibility in the first place. The failures in life, as human beings, no matter how brilliant their lives may appear to be, are those who come short in both of these important pairs of qualities. The half-way people, of whom the world is so full, are those that have one pair without the other. The really fine women, those who make radiant centers wherever they are from which flow out love and happiness and usefulness, are those that have both. Like all the other elements of character—this one, honor and responsibility, should be breathed in with the air about one even in earliest childhood—but fortunately adolescence with its plasticity is a lengthy period and it is not too late even when a girl is well grown to show her the necessity of these qualities and train her in their use.

By honor I mean the governing of conduct by imponderable values, and especially the willing-



ness to sacrifice an immediate pleasure to these values. A child can be trained in this point of view after she reaches an age where she can reason by being accustomed to hear from her mother that she is to do this or that thing "because it is right." Explanations should be made, by all means, at the right time and under the right conditions, but a mother has failed in establishing confidence in her judgment and motives, if always, for every request or suggestion or command reasons must be given before compliance or obedience comes. Honor appeals to all that is chivalric in our natures. To do a thing because we are afraid of punishment if we do otherwise, or for a reward—even the reward of pleasing those about us—we instinctively feel is acting from a somewhat low motive, but to act, when no one knows our acts, as the ideal built up in us by religion and poetry and love dictates—that it is to have a sense of honor. It is for this reason that the standards of those by whom we are surrounded, especially in impressionable youth, are so important. These become a part of the mental background and act more surely and swiftly in determining the actions than any spoken words of command or threat.

A sense of responsibility carries the sense of honor one step further. One cares not only for one's own standards and actions, but for those of others. Whatever the outcome of the age-old



controversy between environment and heredity as the molder of character, we all know that environment is tremendously powerful. Even in very early childhood, our girls and boys can learn that they form a part of the environment of every one with whom they come in contact and that they are responsible every moment not only for the formation of their own characters but for that of others. Later on this sense of responsibility teaches them to become a vital part of whatever group they enter. The fundamental responsibility is to contribute to life; not to go out of life in debt to life, but to leave the common life richer for our having lived. Geniuses can do this by their discoveries or works of Art that they leave behind them. The rest of us must accomplish it by the direct effect of our lives upon others and the useful work we do, the effect of which lives after us. In coming to boarding school or college, it quickly develops how far along in this process of understanding the nature of responsibility each girl has gone. If she is adaptable she quickly discovers what is required of her and does it. It is just the little more that is done or left undone that makes the difference; not, of course, officious attempts to give advice and make over old customs or new friends; but the helpful unobtrusive sensing of the necessary word or the necessary act and speaking or doing it. Every girl has a natural desire to be singled out from

her fellows and to be elected to posts of responsibility, and, since from lack of experience in life, most girls are rather poor judges of character and judge wholly by externals, the first elections bring into office both girls who have a sense of responsibility and those who have not. At the first each may function equally well, but very soon the difference shows. The girl without responsibility does only what is immediately apparent, and that which will be recognized by every one. The girl with responsibility does most of her work where it is not seen at all, but because she knows it should be done. Fortunately girls as well as grown people can judge character in the long run and after a while every one knows the difference between the girl who says "Yes" and accomplishes nothing and the girl who goes quietly about it and gets it done.

This sense of responsibility becomes the true citizenship in the larger world. Now that women must bear their share in political life, and the multitude of their votes will either prove democracy a failure or a success, since now we have it really and completely, it is doubly necessary that they should be trained in responsibility while they are young and carry it out into life with them: responsibility for social justice, as the great purchasing power of the world, responsibility for good home-making and civic housekeeping, responsibility for the social standards in their own

social group and those influenced by them, and responsibility for the souls of the children God may entrust to them.

Both mothers with their present responsibility and the daughters with theirs to come may well give some thought to the social standards that surround them. Criticism of many of these standards—for instance the late hours for dances in large cities, making it impossible for girls or boys with work to do in the world to attend them without danger to health—is so general that it is well-nigh universal. Yet every one goes on doing it, because “every one does it.” Surely it takes very little humor to see the absurdity of this. Parents’ Leagues and Societies apparently have little effect, but half a dozen mothers who entertain with “popular” daughters could quietly change the custom in a single winter and every one would be thankful. Notice how quickly a new custom—often positively harmful—springs up and spreads. Have we so little belief in the power of good that we doubt that a good contrary custom, powerfully launched with real conviction behind it, would not spread with equal rapidity? Those who bewail a social standard or custom which they are not doing everything in their power to combat are relinquishing all idea of responsibility and convicting themselves of a powerlessness which is really imaginary. Just as the children frequently unconsciously—because

of the will-to-believe—deceive their parents by saying that “all the other girls are allowed to do it,” so the parents deceive themselves and each other by thinking that there is a mythical society which does these things, over which they have no control, while all the time they form the habits of all the society there is. Whatever the custom may be—lack of chaperonage when chaperonage is obviously needed, the wrong kind of entertainment or of dress or of dancing—two or three enlightened, determined mothers in any community, with a full sense of responsibility, will gather around them quickly all those who feel as they do but lack the temperament or the training to take the lead.

Nothing could be more important than that the amusement customs of a group should be wholesome and genuinely re-creative, so that young people or older people who are doing something worth while in the world may have an opportunity for play under the right conditions. The test of the right kind of play is that it should return one to one's work in better condition than before, refreshed and re-created. This means that there should be work to return to, and that the amusement should not be taken in excess, or at the wrong time or under the wrong conditions. Apply this test to every function that you attend or give and social life will become what it should be, an opportunity for intelligent people

to know each other better under gay and inspiring conditions.

In this connection a word about the "début" will not be out of place. The original purpose of the "coming out" party—that a young girl, now old enough to talk with adults, should meet her mother's friends not as a child in the nursery, but on a comparatively equal footing—is a beautiful one, and there is no reason why it should pass into disuse. When it becomes, however, an affair so large that the mother frankly confesses that she knows only half of the guests; when many of the young men, cheapening their hostess because they are invited so cheaply and easily, do not even greet her, and dance with girls they have never met, and when perhaps the wine that is provided proves the most attractive center, the beauty of the old custom is eventually lost and something that every one who participates in it is genuinely ashamed of takes its place. Why should a mother with a sense of responsibility follow such a custom as this? Fortunately only the larger cities have followed it, and many mothers and daughters too, even in the large cities, have decided that it is not for them.

The début winter, with all that it means in many places, is equally senseless and equally without real defenders. Those who attempt to justify a whole year of self-indulgence given over to amusement, usually do so on the ground that it

is a fever to be gotten out of the blood and that once out a girl will "settle down" more happily and readily. What an absurd idea of social life, which should be a wholesome and delightful part of our life at all ages, and should not be one wild fling soon over and done with! How also does it fit with what we actually see around us? Some surely do settle down at once into marriage or useful work or further study, but many do not recover from the fever so rapidly and go from one season to another seeking more and more exciting amusements as time goes on.

Let the girl who is old enough to "come out" (and this should not be earlier than twenty) have her dances and pleasures by all means but in such moderation that it will neither interfere with the work she is doing in the daytime, nor exhaust her capacity for simple enjoyment to such an extent that more and more excitement must be crowded into each year. Many college girls now "come out" in their Junior year—have the rapid succession of Christmas festivities which they can then resume in a milder form in other vacations, and return to college—a little tired, perhaps, but at least not surfeited with amusement and with the realization that there is still work for them to do in the world. This plan could be followed by girls who are doing other things, and might be a beginning of a change toward sanity in the whole system.



Responsibility for all of these customs cannot be avoided by denying or ignoring one's own share. The ease with which our population shifts from one part of the country to another; the number of families without ties or roots in the place in which they sojourn and with plenty of money to spend—all of these causes tend to bring about a lack of standards and a denial of responsibility; but some, at least, in every community belong there and realize that they must take a firm stand if social life is to remain possible for them and their children. Let them seek each other out and stand together and, like the wall of Jericho, the wall of bad customs will fall before their clarion-call of good sense and moderation.



## CHAPTER VII

### PERSONALITY AND CHARACTER

**T**HERE is a variety of the game of Truth which has been played in New York drawing rooms for the last year or two, which has naturally resulted in some broken friendships, but perhaps also in a good deal of useful knowledge of self. One member of the group leaves the room with a card upon which is written the names of many personal qualities. Having been urged to be truthful and neither too modest nor too self-satisfied she marks herself for each quality upon a scale of 10 for perfection. Meanwhile the group of intimate friends inside are frankly discussing the victim and doing their collective marking also. The interest of the game is to see how nearly we "see ourselves as others see us."

In this particular game the points which belong to personality and those which belong to character are thoroughly mixed, which undoubtedly makes the process of analysis shorter and more interesting, but is confusing when it comes to the chief purpose of analysis, as it seems to me, the deliberate taking of oneself in hand, to cure the weak spots and confirm the strong.

It gives an interesting side light upon character

to see the list of important qualities or virtues that each will draw up if asked to do so. Let us take first the undoubted character qualities, leaving those of personality until later. My list is as follows:

1. Self-control—in the sense not simply of self-restraint but of self-direction.
2. Generosity.
3. Consideration.
4. Order.
5. Sincerity.
6. Courage.
7. Perseverance.
8. Responsibility.
9. Loyalty.
10. Spirituality.

There are many other names of virtues that come to one's mind, but in working with the list for several years I have found that, satisfactorily to me at least, they can all be brought under these ten heads. If a mother is training a very young child with all the wisdom and devotion that a mother should have, it is for her to see that each of these qualities becomes so much a part of the child's very nature that they belong to it as truly and naturally as the color of the eyes or hair.

If, however, the child has been brought up with less than perfect wisdom and has reached

later adolescence still with obvious faults, there is still time to make a calm analysis and begin the definite process of making an 100% character—or at least one well up in the 90's from one which is at present perhaps far down in the 70's. The first step in the process is to be willing to look at oneself objectively without any rose-tinted mist of self-love or self-pity, and admit the defects as calmly as one thankfully recognizes the good qualities over which one need not labor, which have been given one by birth or by fortunate early upbringing. Having marked the points in which one is the lowest of all, here is where the work should begin.

Without self-control or self-direction, the fundamental virtue, nothing whatever can be done with oneself, so let us examine this first. It has been my lot to see many girls gifted by nature, fairly well brought up and therefore without obvious defect of character, but absolutely the result of environmental conditions—pure drifters, going with the current, which fortunately for them so far has taken them between pleasant shores and in quiet waters. Such a character will always be the sport of circumstances and no one can hope that water will always be peaceful and winds stilled. Let us continue the metaphor and imagine our bark not simply drifting with the current, but equipped with a powerful motor. Now it may choose its side of the river, may

avoid rapids and rocks and go against the current or with it as its captain decides. This is self-direction, and the first thing for any one who hopes for improvement to determine is whether the motor is there, and, if not, to install it as quickly as possible. If you ask me where you can order it and how you can be sure it is installed, we come to the very center of the problem. The potent desire is the first necessity; next we almost always need some outside help, a strong leader or teacher who will guide us until the difficult passage is made; this is the real integration of personality, the becoming of a human being, the captain of one's soul, instead of a drifter and mere floater on life's tides.

When you feel within yourself this power to direct your life, choose, as was said before, the quality in which you are chiefly deficient, and direct your next effort toward that. The first rule is that you cannot work directly upon action, you must work with *thought*. No one who has ever made even a beginning of the study of psychology doubts the tremendous power of thought. As an Eastern thinker has expressed it: Thought makes habit, habit makes character; character makes destiny. The corollary is obvious; therefore direct and control your thought. Do not wait until the temptation comes to do or not to do the thing that makes the fault. When that time comes, if you have done nothing to

provide against it there will be an automatic discharge along the habitual line. Bad habits could never be broken if we had to wait until we *did* the thing right to tear down the old fabric—but fortunately we do not have to wait for this, we can think the right thought; we definitely state in thought that the right action will follow and inevitably and automatically it does follow. This is not metaphysics nor magical hocus-pocus. It is just as definitely a scientific law as the laws of electricity. No scientist knows exactly how electricity works or what it is, but it can be channeled and used and its laws charted. So can these laws of thought and no one who has ever even glimpsed them can say, "I cannot," or, "My nature is so and so and I cannot change it." With this motive power of self-direction any and all of the other virtues may be added. Definite ideals are necessary: we must know where we are going in order to direct our craft wisely and well. This is where the chart with its list of qualities is a useful thing to keep in mind. One or two qualities in which one feels oneself deficient should be taken first and worked upon with the law of thought until brought well up beyond the average. The others can then be attacked until the list is complete. Every one of these qualities, as was said before, could become a settled habit in early childhood with perfect training and a perfect example, and this makes the rare, completely

rounded individual that one—perhaps—sometimes sees. Surely every mother, at whatever sacrifice to herself, will strive to give her child as many of them as possible, so that the effort of later life may be devoted to doing life's work and not to putting in foundations that should have been laid in childhood.

The whole subject of personality is much more puzzling and has not, so far as I know, been nearly so well thought out. How much inheritance and how much the slight and obscure influences of very early childhood have to do with personality, no one seems really to know. Inheritance, indeed, which we speak of so lightly is one of the extraordinary mysteries of life. How can the tiny germ plasm be infused with such complex and diverse characteristics as red hair, love of music, dislike of pineapple flavor, and proneness to quick anger?—not to mention hundreds of other characteristics that we commonly and calmly ascribe to heredity as though we had the slightest comprehension of the process. Is it perhaps that the soul goes through many stages and is attracted toward its parents by their similarity or usefulness to its next purpose? This is surely no more fanciful or marvelous than the undoubted facts—without explanations—of heredity as we now accept them.

No one will be satisfied with my personality chart—I am not satisfied with it myself—but we



must have something to start with to point out the differences between personality and character. The chief difference to which I wish to call attention is that character qualities undoubtedly can be taken in hand and changed, while it is much more doubtful and certainly much more difficult to do this with personality. Here is my attempt:

1. Personal Appearance.
2. Exactness.
3. Humor.
4. Intellectual Gifts.
5. Artistic Gifts.
6. Magnetism.
7. Vitality.
8. Natural Optimism.
9. Loving-kindness.
10. Religious Temperament.

Probably there is nothing more discouraging both to a girl and her mother than to find that the sterling character qualities, achieved by careful training and real effort on the part of a girl herself may yet leave her less important in her community, less generally attractive, than one of far inferior character qualities but more richly endowed in personality. It therefore becomes an exceedingly important question as to whether one can cross over from one chart to the other;



whether the development of qualities that can undoubtedly be developed will finally lead to the possession of those that usually come at birth. The Behaviorists are working along these lines with great optimism and faith, but they sometimes seem so lacking in some of the fundamental qualities, such as humor and loving-kindness, that one wonders whether the product of the motherless laboratory which they are so anxious to found will really be such an improvement upon that of the old-fashioned mothers after all.

There is no doubt, however, that each of the character points combined with the motive power, self-direction, and carried to its highest degree tends to mold and change the personality. Cultivated generosity and consideration tend in time to become genuine loving-kindness; carefully practiced order tends, as one grows older, to become more than a habit, the quality of exactness; sincerity and loyalty certainly generate magnetism; courage and perseverance turn a colorless nature into a vital one, and the conscious cultivation of the spiritual self develops the religious nature.

Perhaps this is a partial solution of the secret of the meaning of life. Perhaps, for some inscrutable reason—which must, however, be a just one, and this gives color to the theory of the continuing life—we are born in different stages of personality and only by the careful nurture

of the qualities of character can we improve our personalities, or the quality of our souls, so that we may deserve to start on a higher plane. At any rate, when we become conscious of ourselves, we are what we are, but we know that many of our traits and characteristics are of our own making and, if we do not approve of them, may be of our own unmaking. Life will be full to overflowing of activity and interest if we devote ourselves to this effort and if, in the process, we raise ourselves to a higher plane of personality that is even more than we have the right to expect. The principal thing is to realize that we are not fixed entities but plastic and moldable—that our ideals and will power form the goal and motive force and that we are responsible for the results. If our young people are brought up with this realization, it will form the positive element in their lives which drives out the negative harmful ones. When life is filled with a great ideal there is no room for the “little foxes that spoil the vines.”

## CHAPTER VIII

### THE RIGHT TO A VOCATION

IT has always seemed to me that if God had made the world as a great many people seem to think it has been made it would be a much simpler place for woman. That is, through all the ages girls might have inherited solely from their mothers and boys from their fathers. Unfortunately for this simple scheme of things, however, biology goes about it in a quite different way, and, if there is a preponderance on one side or the other, the student of heredity thinks that it is the other way about, and that girls tend to inherit from their fathers and boys from their mothers. Thus it comes that girls share with boys in the great needs of human nature, Love and Work. These needs form a harmonious combination in a man's life, and as he passes from the love of parents to the love of wife and children, his work grows and gains with his love; this, however, is not true of a woman's life, unless she is one of the comparatively rare women who can make motherhood a vocation all her life without doing irreparable harm to the human beings who have been entrusted to her care for

tender, constant nurture in their youth, but then to be set free to become individuals.

As I see a woman's life at present, instead of describing the harmonious curve of a man's—childhood training, the acquisition of tools in primary and secondary training, the enlargement of outlook and spiritual discernment in higher education, technical preparation for the vocation, and expression through that vocation, the curve of a woman's life suffers a long break while she carries out the most important function of her life, the founding of a home and the bringing up of young children.

In the discussion of this problem—for it is one of the real problems of our day—many people have come to hold the opinion that the solution is either wholly on one side of the line or wholly on the other; some holding that a woman, if she desires it and is equipped for it, should have a vocation exactly like a man's and that she can find others to do her work in the home perhaps better fitted for it than she is herself; others holding that this is always a mistake, except perhaps in the case of great talent or genius, and that the vast majority of women are happier and more useful if they have home life alone. From close observation of many children, young women, and mothers I do not believe that either of these alternatives is the right one. For the purposes of this discussion I am going to limit what I have to

say to a rather narrow group, since it is the problems of this group which have occupied my time and attention for many years—that is the group of girls who are not driven by economic necessity into gainful occupations, in other words, girls who do not have to earn their own livings, but who find themselves, as so many do, after a college course or its equivalent, with “nothing to do.” It is my experience that the happy marriages in this group come, in the vast majority of cases, after the girl is twenty-five years of age, between that age and twenty-eight or thirty—the earlier marriages are sometimes made in heaven, but in far too many instances are the result of weariness with the old round of pleasures and desire for a complete change of surroundings.

Since most girls finish school or college at from twenty to twenty-two years, some of them, shocking to relate, even at eighteen, this leaves a good many years for the dangerous occupation of drifting which cannot possibly be anticipated by any wise parent with anything but dread. This difficult period disappears completely if a girl, like a boy, is brought up with the conviction that of course she is to “do something” as soon as she knows enough, and that is what her preparation is directed toward. It is not always easy to find out just what the “something” should be, just as it is not always easy with a boy if he has

no distinct aptitude, but in the case of the boy, the whole family persists until they find it. A girl is fortunate if she has artistic gifts, for the following of any art lends itself better than most occupations to the interrupted nature of a woman's life. Parents nowadays are usually in the very prime of life when their children leave school, and it is only in the rare case that the mother really needs the care and close companionship of the daughter; she has, however, if it is a united family, been looking forward to her return, and it is a very fortunate circumstance if the daughter can share her day between the art and the home. Also, since Art is not yet quite so competitive as other occupations, she may to a certain extent give it up, and yet later on not find herself completely out of the running on her return to the interests of the outside world. Probably most parents are already glad to have their daughters continue the study and practice of any form of Art—music, painting, sculpture, writing, but it is when the taste and capacity are for something quite different that the opposition comes. When, for instance, the desire is for a profession, medicine or law, the parents are inclined to think that the long preparation and hard work of the early years will probably be wasted in any case, and to discourage the enthusiastic aspirant.

Since this is a business country, and so many



of our girls inherit real business capacity and interest in business affairs, I am sure that as the years go on more and more of our young women will find a full outlet for their energies and talent in various business enterprises. In one city that I visited recently I found that a great number of the *débutantes* in their second year had gone into shops of various kinds—tea-rooms, book-shops, dress shops, etc., owned and managed by themselves, sometimes with girls rather older. When I inquired how it happened that so many had done this I was told that during the war they had run a large shop as a means of making money for war charities and so many girls had found themselves happier than ever before that their private ventures were the natural result.

Some of my readers are undoubtedly thinking, and thinking of particular cases as they read, that this sounds very well, but that if a girl is happily and fully occupied the danger is that she will not marry at all. I shall have something to say in the next chapter about the capacity for genuine love. Any girl who has that capacity will desire to find a mate and form a home, and if she really has not the capacity, isn't it better that she should be happily occupied otherwise rather than to found another unhappy home? and if she has the capacity but not, perhaps, the personality to attract the right man, isn't it better again that she



should be happily occupied, rather than eating her heart out with vain longing?

There can be absolutely no doubt in the mind of one who has talked frankly and seriously with hundreds of girls that every single one of them should grow up with the firm conviction that she is never to stop being busy. First with her education, then with some definite pursuit. I do not mean the two or three hours a week of charitable work, the vague lessons in French, or attendance upon certain courses of lectures that form, with social functions and physical exercise, a "busy" life for so many women; this *is* a fully occupied life, to be sure, for nature abhors a vacuum, and the emptiness of a life without a central purpose is always filled with a multiplicity of small doings, so that these are the people who are always late and always rushing, and constantly having nervous breakdowns from "overdoing." This is not the sort of life she should look forward to, but a genuine "job" into which she can throw her whole interest and force.

Then when love comes, just as she is beginning to succeed and to recognize in herself the capacity for greater things, my belief is that in most cases she must abandon it all, and devote herself to the founding of a home and the devoted intelligent bringing up of children. This is a hard conclusion, and nothing, so far as I can see, can make it easier. A man would frankly say

that it was an impossibly difficult dilemma, but this seems to be the penalty that women must pay for their wonderful privilege of close co-operation in that greatest of miracles—the child. As I said at the beginning of the chapter, if God had made this world so that men needed only work and women only love it would be far simpler—for women at least—but perhaps God knows best and this very opportunity for sacrifice is her crowning glory—another opportunity to lose her life that she may find it.

When the time arrives that the youngest child leaves the nursery comes the tragic time for many women. After many years of waking to so many duties, so many calls upon her heart and hands that she longs for rest, now at last no one seems greatly to need her and whether she rises in the morning and takes up her duties or not does not make very much difference. This is the time when the wise mother is engaged in letting go—after the careful early training she must let the young things try their wings and find themselves. “Letting go” isn’t a very happy occupation for a woman at the very height of her power and wisdom, and no wonder the health breaks under it as it does in so many cases. Many a woman’s energies at this time run like a wild engine, a dynamo unconnected with machinery, and the more energy and power there are the more they rack the body and break down the nerves.

This is the time when the vocation allowed to slip during the busy years should be again taken up. Under happy circumstances, and if it is not too competitive, it has been kept up somewhat all this time by reading, by practice or otherwise, and now if possible there should be a strong impetus such as one can get by study with a fine master, or a congress or convention of one's particular interest. In most cases it is discouraging at first, the mind is rusty and the fingers stiff, but forty-five is young if one only thinks so and the discouragement soon gives way to keen interest and accomplishment.

At this time also, if one finds oneself longing for occupation and with no calling to fall back upon, since one did not live in the age when girls were trained that way as a matter of course, there is a vast field in the world of philanthropy, and, what is so rapidly taking its place, civic house-keeping. While I have always been an earnest advocate of women's suffrage because I believed that woman needed the feeling of responsibility that actually being a participant in government should give her, I am not altogether convinced that the effect of suffrage, especially as it is shown in the actions of determined minorities in forcing profound governmental changes upon the nation, has been, up to this time, altogether good; but where it seems to me that women are preëminently fitted to function is in the various phases

of civic housekeeping. The care of children, the sick, the poor, have always been in her province. The new ideals of social justice, the conviction that every one, and especially the child, should have full opportunity to develop to the full extent of his capacities—this ideal, the central one of democracy, admits of indefinite skill and patience in application, and who should be able to do it half so well as mature women who have made successes of their own homes and children?

When parents are convinced that girls should be trained to some vocation, I do not wish to minimize the difficulty of finding just the right thing for the girl to do, if she has no strong talent or interest. There are many such, of course, and it is extremely difficult for them to persist through the discouraging beginnings—with small achievement and small return—of almost any worth-while work. Boys, if they have any character at all, must persist through this weary time, since every one will despise them if they fail—but since at present the girl who does not have to work and has no great talent but still works for the principle of the thing is the exception, it is so easy for her to make herself believe that she has made a mistake, that “mother needs her,” that “she is not seeing enough of her friends,” and to give it all up. This is the time that she needs helpful encouragement at home. A mother who is firmly convinced that she should persist

can carry the daughter over the difficult places into the smoother water that is always ahead. If she stops now it is almost worse than if she had never begun, so look ahead at the beginning, mother and daughter together, and realize that the hard uninteresting places will come and be prepared for them.

Talent or consuming interest carries us through these dull spots, with discouragement perhaps but never with such a feeling of flatness and uselessness as comes to the untalented. It therefore becomes exceedingly important that each girl should find if possible the thing for which she really has talent. I have a theory, although I am not prepared to give proof of it, that every one in the world has something that he or she can do better than any one else—in other words that we all have talent—great talent—for something if we can only find it. This is one of the many reasons why no one should ever stop at the end of a High School education, which gives merely the tools of learning and can show almost nothing of the great fields of interest which lie beyond. Unfortunately as now arranged the first two years of the curriculum of most colleges do exactly the same thing so that the impatient student is kept waiting a long time before the veils are rent and the vision of what the wells of Thought and Art contain is revealed. Somehow, somewhere, this should be given to every one for

whom it is possible—the opportunity to look down many avenues, to glimpse the bewildering variety of the interesting things in the world, so that somewhere the spark may be struck, the thrill that shows that here is something to which one's soul is akin.

When the interest is already there, and the talent evident, it seems incredible that there should be parents who put obstacles in the way of developing it. Such parents should congratulate themselves and try in every way possible to further the interest. Put in all the fundamental training possible and then do not fear where a God-implanted talent may lead. The worries of the parents of the average girl in this restless, material, amusement- and excitement-pursuing world, need not be yours, for a serious purpose and a strong interest—always on a good firm foundation of early training—are the best possible protection.



## CHAPTER IX

### ROMANTIC LOVE

ALL girls should have a period between the time when they are children and the time when they become young women—the period of girlhood when romance is associated with heroes of history, with great living personages, with causes and ideas rather than with individuals of the other sex. English education and customs have, perhaps, accomplished this better than those of any other nation, allowing greater freedom than the French, for instance, but postponing all social life until the girl is, if not formally out, at least well along in her teens. There are so many obvious objections to allowing a young girl, still in preparatory school, to attend the social functions given for her elders, or to receive boy visitors not as playmates nor as friends of the whole family, but as individuals of possible personal interest, before they are at least eighteen years old, that it seems almost unnecessary to recount them. I have never met a mother who did not say she disapproved of it, although I have known many who yielded to what seemed to them the overwhelming force of custom—a custom made up again, as so frequently, of protesting units.



The chief objection is the positive loss to the girls. There are perfectly definite interests and enthusiasms for this age that cannot possibly hold their own against a personal human interest, and yet the later seriously pursued interest will suffer greatly if this stage of development is omitted. It is the age of dreams, of idealization, of poetic fantasy, and if the curriculum of the school is planned with correct psychology the studies and collateral reading of these years will stimulate and guide those dreams into worthy channels. This is the period, with girl or boy, but a little later with the boy, when one is utterly without limitation. The world is perfectible, and the youth will correct all the mistakes of all its ancestors and perfect it. With this dreaming idealization in moods of quiet and abstraction, alternate times of furious energy when almost any technique can be mastered or attacked and when almost the fully practiced skill of later life can be attained. It is a period so full of possibility that it seems a crime to fritter it away upon the interest in personal appearance and dress that social functions necessarily entail, or to direct the beautiful poetic idealization of characters of fiction or history toward a flirtation or childish love-affair.

The other objections are even more obvious—the taking away of the keen enjoyment of comparative novelty when the time really comes for

social life and individual romance—the artificiality which can hardly fail to develop when social opportunities come before the genuine need for them has arisen; the cheapening of the standards by which one judges others; or its opposite, a boredom and consequent lack of interest in any but the few, which means an atrophy of the real social feeling which should react with interest in the good—and there is always good—in every one. This is a problem that is also very frequently met by sending a girl away to boarding school far too young, which really does not meet it at all, for if the social life is allowed in vacations the absorbing interest will follow the girls the year through. It should, I believe, be met at home, by those mothers who are willing to think the thing through and take a firm stand. Of course the boys and girls should play together, but it should be play, with the amusements, hours and surroundings suitable to boys and girls and not those that are suitable for young men and women. Candy-pulls, straw rides, romping picnics, dancing, if at all, early and informal, and dress unimportant and simple. Children who grow up in homes where grown-up things are simply “not done” and who have even a few other children as playmates with like surroundings and standards will accept this as they do most things in life as the unquestioned order of nature.

American women are so forceful in all that they

undertake; they have accomplished such wonders of organization and coöperation that I must confess that I listen with amazement to their assertions of helplessness in this situation. They are not powerless, there are far more of them that think alike than they seem to realize and the rest do not matter very much and would not matter at all if they refused to come into a movement sponsored by all the most thoughtful parents of a community.

Let us look forward, then, a little into the future and imagine that we have not the occasional girl as we now have, but the average girl coming out into a larger social life, not with any feeling that she has suffered by being deprived of something that other girls have had, but with the consciousness that she has had a normal girlhood. In the background of her mind are beautiful poetic images of the idealistic stories and romances of all the ages—in her heart is stirring the vague feeling that to her is to come the miracle—the personal experience and realization of romance. She goes out into the world, as do all young people whether they admit it to themselves or not—to find her ideal, her complement, her mate.

It is an extraordinary fact, pathetic or amusing according to our point of view, that all of us begin our search with a complete conviction that the ideal must come to us. We may be willing

to admit that it has not come in our terms to many people of our acquaintance, that it is, in fact, a comparatively rare experience of life, and yet somehow we feel that to us, for no other reason than that we have done the world the favor of being born in it, it is sure to come. Undoubtedly the optimistic faith is divinely planted and serves its purpose, but we can add to it in our daughters some feeling of humility that a great love requires a great lover and a great beloved and that this takes a lifetime of effort to create.

It seems to me that there is an obvious answer to the question that is so frequently asked as to why there are so many unhappy marriages. It is because there are so many incomplete, imperfect human beings, and marriage is a great adventure which requires far more and finer qualities of mind and heart than the average young man or woman brings to it. Even then the common interests are so strong and the power of the human being for growth and adaptability so great that an amazing number of fairly happy marriages result from the union of these imperfect beings—but not the glorious lives together of which our romantic girlhood dreamed.

Is there not something lacking in the training of our children that brings them to the period of love and marriage with too little understanding of what it requires? Is it not our fault that

most of the dreams are founded upon what they are to get, what is to come to them out of the skies as a gift—not what they are to deserve and what they are to give? How can a shallow half-educated, self-centered, incapable girl—no matter how pretty and with how great surface charm—hope to hold the love of the type of perfection in man that she dreams of, or to grow into the sort of woman who is herself capable of sustained love? She *may*—miracles do happen, and love performs more miracles than any other force—but the chances are all against it, and how absurd it is to handicap oneself when the outcome is so all-important.

The mother, therefore, should train the daughter, as long as the training is in her hands, not only to become a fine individual, but in all the qualities that mean adaptation to the mate. The daughter herself, when she consciously takes up the task of molding her own character, should keep continually in mind that this great love which is to come to her must be earned.

It is, of course, true that all the qualities that we have put in the character chart and the personality chart are desirable in this connection and necessary for perfection, but I am going to choose a few that seem to me especially important and applicable. In the first place there is one fundamental requirement which, for a woman, corresponds to the requirement that a man should be

able to support his family by his own efforts. In this country, at least, we recognize that no man can properly play his part in life unless he has some definite work to do; and that while he may start from the very bottom—and most wise fathers welcome such a start—in this land of great opportunity his worth will be roughly measured, not by the acquisition of great wealth, but by the power to earn at least a competence for his family. No girl who is dreaming of marriage would be satisfied if she knew that the man of her future choice was wasting his time, dissipating his energies, and failing to prepare for his coming responsibility.

In the same way I believe that every woman, whether she is naturally domestic or has other talents or not, should learn the art of home-making and should know something of the great modern discoveries of psychology which apply to the upbringing of children. No one knows what the outcome of the great servant-problem is to be, but it is obvious that the whole tendency of house-keeping is, and must be, toward simplification and the application of brains and mechanical energy, rather than so much hand labor, to housework. All of this requires real study, which need not take all of a woman's time, but must be acquired before she is really prepared to do her part of the home-making—whether it means directing others or doing it herself.



The question of diet, which science is only beginning to understand, with its problems of calories, vitamins and balance, is extraordinarily interesting and absolutely necessary for the young mother. The expenditure of the family income—a grave in which much family happiness is buried—may be made a fascinating game by the use of a budget system and comparison with the thousands of others who are living on the same income—instead of the foolish attempt to make it appear that it is far larger than it is. All of these things are now fairly exact sciences and should be learned from the mother, if that is natural and easy, but otherwise, and often better, from the courses and schools organized for the purpose.

This, while exceedingly important, is only the material foundation for marital happiness. The superstructure is built of other material. First of all, in order to be capable of real love and of holding it, the mind and heart must be richly stored—by early education and by continued self-education. It necessarily follows that the time cannot be filled with bridge, visiting, or even out-of-door exercise, good as all these are in their proper proportion and at their proper time. If your husband is not growing in mind and heart, he will not hold your love; if he is so growing you must grow too or you will not hold his. This is not difficult if the beginning has been right.



If it has not been, if earlier education has been neglected or wrongly directed, if one has not learned that great lesson, then life itself can teach us—it is difficult, I admit, but difficult does not mean impossible, and the difficulty should be a challenge to all one's powers. See that your life is so organized that there is inspiration in it, and something that tests your powers, so that you can see that they are increasing day by day.

Of all the virtues, unselfishness is of course the one that is indispensable in love and marriage. Selfishness and love are contradictory terms, and while nothing is more wonderful than to see a selfish nature transfigured by love and for the moment capable of great devotion and self-abnegation, it is almost outside the bounds of possibility that this should last if it has not become an integral part of the nature—or unless by superhuman effort, now that the incentive and understanding have come, it is not made a part of the nature from this time on. Happy the girl to whom unselfishness and consideration have become a second nature, through early training and example. Such a girl has one of the surest foundation stones of married happiness.

Every child has the natural right to be brought up in an atmosphere of love and laughter. Humor—not wit, which hurts as often as it cheers—makes a home not only happy but gay; and humor, with its power to see all round a thing and

put it in the proper proportion, can do more by a casual word than more serious training in whole volumes of sermons. I cannot enter here into the vexed question as to whether humor can be cultivated. Certainly its growth can be nurtured and strengthened and most of us have at least the germ. I have already differentiated humor from wit. It should also be differentiated from the sense of the ridiculous which is a primitive quality, undoubtedly shared by all, and while useful in furnishing fun has none of the tender, playful quality of humor. Let humor have its full play from the beginning of child-training and in all of the little vexations and difficulties of home-life, and all of these difficulties will be lessened, and all the happiness heightened.

I feel that I should add a footnote to this chapter about the danger of fixations. It is so true that there can hardly be too much love and devotion in the world, that very few parents unless expressly warned see any danger in the devotion of sister to brother or daughter to father or mother. If this passes the bounds of ordinary sisterly or filial love, which always has an element of indifference, and becomes adoration or idealization, it may very readily prevent falling in love and marriage, or happiness in marriage. The whole process is unconscious—so completely unconscious that I have never known a girl, even when challenged with it, to admit, although she

was speaking quite sincerely, that there was any extreme devotion. On the other hand I have known many older women who admit that it was such a fixation that prevented them from falling in love and marrying. In the case of father or brother it acts by establishing an ideal which must closely conform to the type. If it happens that just that type does not appear—and Nature in her infinite variety seldom repeats herself, although some other type may really be far better suited to her needs, the girl never allows herself to approach a frame of mind in which love could develop.

In the case of fixation upon a mother the case is much more serious. The girl is unwilling to leave the tender love and care of the mother and so never really grows into an individual at all. This is one of the little tricks of Nature which can be so easily circumvented by a little knowledge and care that it seems worth while to include a reference to it in these notes.

## CHAPTER X

### FATHERS AND DAUGHTERS

**M**OST of what has been said in the preceding chapters has been addressed to mothers, not only because the relation of mothers and daughters, while not more important, is usually closer than that of fathers and daughters, but because the relation seems to me more in need of clarification and more also in my own province. There is a great deal to be said, however, from the point of view of an observer, about the duties of fathers, and in this one chapter therefore the subject will at least be approached.

Ideal fathers, like ideal mothers, are those who neither spoil their daughters nor treat them with lack of understanding or with undue severity. Both of these extremes are found more often in fathers than in mothers, probably because many fathers do not recognize the upbringing of daughters as their own problem, and approach it not as a whole, but intermittently, when especially pleased or especially annoyed. In the ideal family the parents from the birth of the first child share the responsibility for the development of all the children, girls and boys. The mother naturally occupies herself with most of the details,

as this is her share of the work, as the father's is the making of the family income, but the important decisions in the lives of the children and the responsibility for the growth of their souls should be equally the interest of both parents. Every one, I suppose, would admit that this is the ideal. In actual practice in a vast number of cases in our busy rushing American life the father hardly knows that he has daughters except in moments of relaxation or of displeasure, and leaves everything but his own gratification in their beauty or charm or his anger, "to your mother." Perhaps nothing is more responsible than this attitude of the fathers, which is far more often one of pleasure than displeasure, for the naïve assumption on the part of so many of our young girls that just by being born they are natural heirs to all the joy and riches of the world, and that they need do nothing but be themselves to deserve them. I have known fathers who, after consenting at the mother's urging that a daughter should begin a course of study, would offer money, travel, jewelry, a new car, if they would abandon it at the railway station and return to be the light of the household. This is pathetic, but it is not the kind of training that produces strong characters, nor is it the kind of unified influence to which all young growing things are entitled.

I shall take up in turn a few of the positive

ways in which I think a father can be of invaluable aid in the training of daughters. One of the first is in a sense of values and the use of money. It is a girl's right, from the time she is fifteen or sixteen years of age, to have an inclusive allowance and to be taught to live within it. Most fathers enjoy fits of unrestrained generosity—gifts that come as a result of his own mood and for his own pleasure, rather than the somewhat sober process of real training in living within an income. No wonder that under the process we have developed a whole race of extravagant women, and women who quickly lose or run through what is left them, if they find it necessary to depend upon themselves. Fortunately one of the indirect results, and I think a legitimate and useful one, of our large income taxes, is that many quite young boys and girls are being given principal as well as interest and are learning something about investment as well as spending. Our original organic law forbidding entail and the tying up of property for more than two lives in being has resulted, as it was intended to do, in all but a few families, in the breaking up of large fortunes and almost, if not quite, "shirtsleeves to shirtsleeves in three generations." Perhaps this new custom among people of even moderate wealth will result in a new generation of Americans who are good investors instead of the poorest in the world, and who will,



like the French, once having got the family head above the waters of want keep it there for generations. There is more to teach than the negative part of not over-spending, or the positive of good investment; the wisdom of saving, and especially the need and joy of giving. Better than any other teacher the father can point out the difference between real giving, and the social or civic obligations, and the mutual exchanges which are not giving at all. The expression used so frequently during the war urging people to give "until it hurt," is useful to remember in this connection. No giving is real giving until it takes from you something that you really want yourself, and, to my mind, the "tithe" of the Bible, the tenth part of one's income should be this kind of giving, while the others go down in one's budget under a different heading, as "social obligations" not to be considered giving any more than entertaining is so considered. A girl's subscription to school activities and payment of dues is in the same category as her father's subscriptions to civic movements or clubs, and she can be trained, as I find she very seldom is, to regard them as a public duty, and that any suspicion of reluctance marks her as a poor citizen.

A father should follow his daughter's education with genuine interest and understanding. She frequently needs enlightenment as to why certain difficult studies are necessary, and she



needs to be given a thoroughly masculine attitude toward difficulties; that they are there because only by surmounting them can growth result, and they should be welcomed as trials of strength and not shunned and avoided as impossible because they are hard. A girl whose father has taken this position with her from a little child will not want to drop Latin the moment she finds it difficult, nor drop out and become a "special" because the regular course is not easy enough. There is another side, of course, and no girl should be driven beyond her strength or too far along lines which are not those of her special abilities, but if you have confidence as you should have, in the school in which you have placed your daughter, you usually find helpful advice there, as you, from your greater personal knowledge of the girl, will be able to give it. In higher education there is a large range of choice, but through an ordinary high-school course almost any normal girl, not an invalid, can persist and is the better for doing so. A father who can discuss with his daughter the points of interest as she meets them in her work, and open out to her the vistas toward which it is all leading, is an inestimable help both to the girl and her school.

A father can be his daughter's best guide as she grows older and becomes interested in boys and men. Nearly always her first judgments are shallow ones—she judges from appearances and

not from realities, and while experience will teach her if she is teachable, it is far easier and better to have her father's judgment and, very carefully worked out, his reasons for it. If these are given with humor and sympathy, while there may be an immediate reaction against a judgment which is contrary to her own, a girl is always very much more impressed than she may admit, and in a short time he will see his judgment prevail. Over and over again I have seen a girl hurt and surprised because her father opposed what she thought at the time was her choice, because "he had no money," when as a matter of fact what the father really opposed was the fact that he was a wastrel, and never would be able to take his part among men. A real sympathy between father and daughter begun in childhood and continued through girlhood would have prevented this misunderstanding and would, in most cases, have ended in acquiescence rather than rebellion. If a girl sees the ideal combination of qualities in her father she will learn to look for them in younger men, and so again example becomes even more valuable than precept.

To-day, perhaps, more than ever before, a girl needs a father who enters into the spirit of youth, understands its difficulties and temptations, really keeps in touch with the ever-shifting surface standards, and at the same time holds on to the unchanging and basic standards of conduct and

character. "Father says this or that and Father knows," will have an influence on conduct while "Father thinks this, but he does not know anything about conditions nowadays," the attitude that all young people take only too easily, will have none.

This confidence cannot be established all in a moment, when the special need for it comes and a father would give anything in the world to be able to transfer the result of his experience to his daughter and save her from some mistake. It must never be lost from the very earliest childhood, but grow with the growing years and the growing needs. It will take time and thought—time and thought that he will often think is needed for professional or business cares and demands—but this is the greatest responsibility of all and no sacrifice is too great to achieve the perfect confidence.

Very often it is the fathers who do not see the necessity of technical education and the right to a vocation. Willing and glad they nearly always are to give the very best preparatory education that they can afford, but since their mothers and their wives have lived apparently happy and useful lives without anything further, perhaps not so much, it is sometimes hard for them to realize that further study is a legitimate request. We have come almost imperceptibly out of the days when a girl could be fully occupied

in "helping her mother." Those days were stirring ones in the home, when most of the operations now removed to the factory were carried on there under the supervision of a mother and her daughters. Here was a full outlet for all of her capacities and energies and a girl who asked for more naturally startled her elders as an unnatural being. But now, in the days of mechanical contrivances and factory production, there is hardly enough to occupy an energetic mother, to say nothing of her daughters, and the same energy and capacity look for occupation elsewhere. I have already pointed out that this is a dangerous force if not directed, and a father has much upon his conscience who refuses to understand this condition. The daughter will need his help and sympathy when the discouraging moments come and it does not seem worth while to persist, since the most important life-work may lie elsewhere. A father who sympathizes with the need, and then uses his experiences of life to help over the hard places is invaluable in this phase of a girl's life.

A daughter should not look to her mother only for spiritual inspiration. If mother thinks church-going necessary and father does not, the time will soon come, since we all find so readily the easiest way, when father will seem right and mother wrong. And church-going is only the symbol and outward evidence of a belief and interest in the

spiritual side of life. If the father's valuation of things and people is really material, no matter how he clothes this estimation in conventional lip-serving phrases, the keen-eyed daughter knows it, and tends to form her judgments by the same standards. If father and mother together make a home atmosphere where spiritual values are in their proper place, at the very head of the hierarchy, as James puts it, they form the mental air that the children breathe, and it is the miracle of the changeling if these are not also the standards of the children.

It is a real responsibility to be a father, even a father of daughters only, and fortunately many fathers feel this and work out for themselves, far better than I can do, the many ways in which they can be of help. For those few, however, some of whom I have met, who leave everything to the mothers, giving them a greater burden than they should bear, I want to emphasize again the great need that their daughters have of them and their wonderful opportunity to do their part in molding the future through the human beings entrusted to their care.

## CHAPTER XI

### SPIRITUAL LIFE

IN a former chapter we have quoted James' division of the self, or me, into the material, social and spiritual me's, and have dwelt upon the importance of encouraging in early training the natural development of the higher selves. In this chapter I wish to dwell upon the actual need of each human being for spiritual sustenance and growth and to try to show by what means it may be fostered. It is my experience that there are comparatively few young people who have a strongly marked religious temperament. The natural desire of the older person, which frequently becomes a consuming longing, to understand the mysteries of life and to give some coherent explanation of its joys and sorrows, is replaced in the young mind by wonder and interest in all the marvels of life that are opening before it. Young people will follow with great docility the religious practices and forms in which they are brought up, but the real yearning toward the invisible perfection, which forms the root of religious feeling does not seem to belong to this period of development. And yet, if the spiritual side is not to atrophy; if as the young



people grow older they are to find already in being the germ that will grow into genuine religious expression, surely there must be some part of the early training which tends directly to meet this need.

It seems to me that we find our greatest help in somewhat broadening our ideas of the spiritual life. Religious faith is indeed its crown and apex, but there are various other factors which go to make up the total product. We should each undoubtedly arrange them differently, but I find this a very useful classification—Altruism, Art, Abstract Thought or Ideas, and genuine Religious Feeling. If we start with the postulate that everything belongs to the spiritual me, which does not belong to the social or material, we see that this classification is none too wide.

Altruism may seem to some to belong to the social rather than the spiritual me. The ordinary courtesies and social amenities undoubtedly do, with all acts that have as their motive a desire to be "popular," but real loving-kindness, a sincere willingness to sacrifice oneself and one's own interests even when no one knows of it, devotion to a cause, a passion for social justice—all these evidences of interest in and love for others certainly belong to the spiritual self. I have had a good deal to say in another chapter about the value of the habit of self-sacrifice in the building of character. Here we have it on its more pos-

itive side—the outflowing of the heart in real love for one's fellow beings. It is at this stage of training that it should be firmly impressed upon the mind and heart that all men and women are brothers and sisters and that the little group into which one is born and which one naturally loves first and most must widen with the widening outlook until it takes in the whole earth; my family first, my community, my nation—always first in love, but never to the exclusion of others; no desire to call one's own the biggest, or the best, or the strongest—only the dearest. This philosophy seems to me to contain the kernel of the truth about the much vexed question of nationalism and internationalism. As long as human nature remains, we are never going to take all our boundaries down and say one nation is just like another—I am a citizen of all, but we *can* take down our fortifications and end our hatreds, fixing the thoughts of our coming citizens upon the beauty and dearness of their own—not its superiority—and teaching early that every one else does and should feel the same about his own. Thus tolerance—a tolerance which does not mean any lowering of standard for oneself or one's own—but a mutual forbearance and understanding will result.

For us, as Christians, this type of altruism, which is the very center of Jesus' teaching, should

be constantly in our mind as an ideal, and we should not be satisfied until we see it working out into action in social life, in business and national affairs. The mother has a wonderful opportunity here, for if she sees this larger vision herself, she can surely make it a part of the growing soul of the child.

Second in my list I have put Art. In my constant association with girls, I have found that there is hardly any other influence that can come into their lives that has such a spiritualizing effect, as the genuine appreciation of Art in any of its forms—poetry, music, painting, sculpture, great drama—all of these speak directly to the spirit and result in the deepening and softening of nature which is the sign of spiritual growth. If one has a creative gift the process is a very simple one. Few can share with God the process of creation and not feel His spirit working within—and almost all realize that it is His spirit if the teaching is true. I am convinced that far more of us have the creative gift in some direction than realize or use it, and it should be the task and glory of education, especially of higher education, to find these hidden gifts and bring them into use. Whether we have creative powers or not, we can all of us appreciate—and the genuine personal recognition of beauty and truth is an act of spiritual perception and results in

the growth of the spiritual self. One cannot get this personal recognition by being taught *about* works of art, nor by seeing copies of them. No copy carries the divine spark which speaks to the soul directly. Fortunately literature is free to all of us, and every girl should be given an opportunity to hear fine music and see great works of plastic art, under the guidance of some one who really loves them and thrills to them, not one who simply knows about them.

Abstract thought or idea is a division of the spiritual life which may not seem as obvious to the reader as those preceding, and yet I feel sure that the capacity for generalizing, for perceiving great truths as distinguished from facts, is a real function of the spiritual self. From almost the earliest years the mother can help the child to see more in her studies than the mere fact that must be learned from day to day and she is most fortunate if the school aids her in this. The majestic sweep of history, and not simply the happenings of one little group called a nation; and especially the marvels of science and what they mean to the gradual unfolding of the purpose of human life—these form the basis in earlier education of the power for generalization and abstract thought. This is the only good argument that I have ever heard against the continued study of Latin throughout a preparatory course. After

all, language is only a tool and so far our school curricula have not been able to put history and science in each year of preparatory work—as they certainly should be put—if Latin must also have its place.

The teacher of science, whether at home or in school, has the greatest possible opportunity to direct the dawning philosophic sense along idealistic lines. It now seems almost incredible that for nearly a hundred years our scientific history has suffered under the stigma of materialism. It is true that in the first flush of the new discoveries many men thought that the symbols were the reality, and that the rigid little particles of matter that they called atoms were bits of hard fact very close to the heart of reality. Now that even the casual student of science knows that there are no such rigid little particles—that the atom itself is simply a bundle of forces—negative and positive electricity, all danger of materialistic interpretation should be over forever. Surely it is the scientists to-day who are pointing the way toward a spiritual interpretation of all things and no study is more inspiring. To not all is it given to make the brilliant generalizations that form the poetry of science, and move thought one step nearer toward the truth. Many must make the patient slow investigations that form the basis of the research work which is being carried on in

thousands of laboratories to-day. This is work that is well worthy of any boy or girl, and if done while keeping in mind the end and aim of it all—the coming closer to an understanding of God's plan, it is spiritual development in its truest sense.

Not for a moment would I be understood as saying that religious training in young people is not possible or necessary. I do believe that the truly religious temperament in youth is rare, but the germ is there and must be fostered. At this point come many of the practical problems of parents to-day—just how far should they go with the crowd, and how far must they hold out against it if any standards are to be preserved at all. Sabbath observance for instance—how nearly can or should one reproduce the atmosphere of Sunday in which one was brought up? I hope I shall not be misunderstood, or thought to be urging any laxness, if I say that from personal experience and wide observation, I have come to the conclusion that the rigidly Puritan Sunday invariably produces a bad reaction. Sunday should be a happy day in every household—not a day of enjoyment of material pleasures, or “having a good time” only, but of genuine happiness and joy which are always on a higher plane. Here is the mother's opportunity and also her problem. How, practically, can she bring this about? Certainly by church in the morning for all of the



family. Under any circumstances, with or without elaborate forms, with a good sermon or an indifferent one, the church is at least a place where we recognize and admit our spiritual nature and call upon spiritual forces to aid us in our lives. Very few of us are so far along in our progress that we can afford to dispense with this help—surely children are not, and they need it at the very least once a week. After the church services each mother will have to decide for herself what will make the rest of the day a truly happy one. Excitement and confusion certainly do not seem to belong to the day of rest, but innocent pleasures are better, I am sure, than complete restraint.

As to the religious teaching, I am surprised at the number of mothers who say to me that they are giving their children no definite religious training but expect them to choose for themselves when they grow older. One might as well say, "I am bringing up my children with no country of their own—I shall allow them to travel and they can choose their country when they are old enough to understand what they are doing." Here again two things have been confounded. The intolerant church training—which one hears quoted far more often than one meets, by the way—which says that one church only can save, is undoubtedly a bad training for youth, but love of a church home is as normal and natural as

love of a family home. As a child grows older it will naturally realize that religious feeling and religious forms are two quite different things, and that religious feeling can be expressed in different ways, but that the family loves this way just because it is its own. This kind of training has never made a child, man or woman intolerant, but does on the contrary give a sense of anchorage which is very greatly to be desired. As the religious feeling grows and the youth appreciates more and more the deeper hidden meanings in the Bible and in the church forms, while the sympathies grow wider, the bonds that attach one to one's own expression of faith should grow stronger.

The deeper springs of religious feeling the mother can best teach by living them herself. All of us who have grown older know how marvelously the words, expressions and acts of our mothers, which we hardly noticed at the time, come back to us and have an amazing influence upon us just when we seem to need them most. Just in the same way will all of our shortcomings influence those we have in our care, and, while fortunately positives are stronger than negatives and good than bad, so that our failures are often mercifully forgotten, we cannot afford to fail too often.

It is a thrilling experience to bring up our children in the way they should go, for it is everlast-

ingly true that when they are old they do not depart from it. May all mothers feel renewed courage in these inspiring days, realizing that while perhaps it was never more difficult to give to children just the right influences, it certainly was never more worth while.

THE END

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